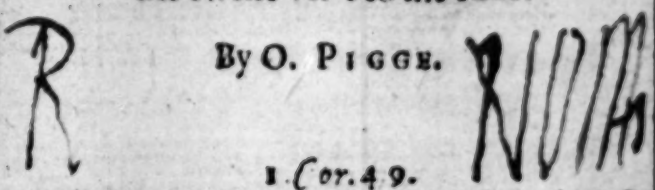
# *A comfortable treatise vpon the latter part of the fourth chapiter of the first Epistle of Saint* PETER, *from the twelfe verse to the ende.*

By O. PIGGE.



1. *Cor.* 4. 9.

¶ I thinke that God hath set foorth vs the last Apostles, as men appointed to death: for we are made a gasing stock vnto the world and to Angels, and to men.

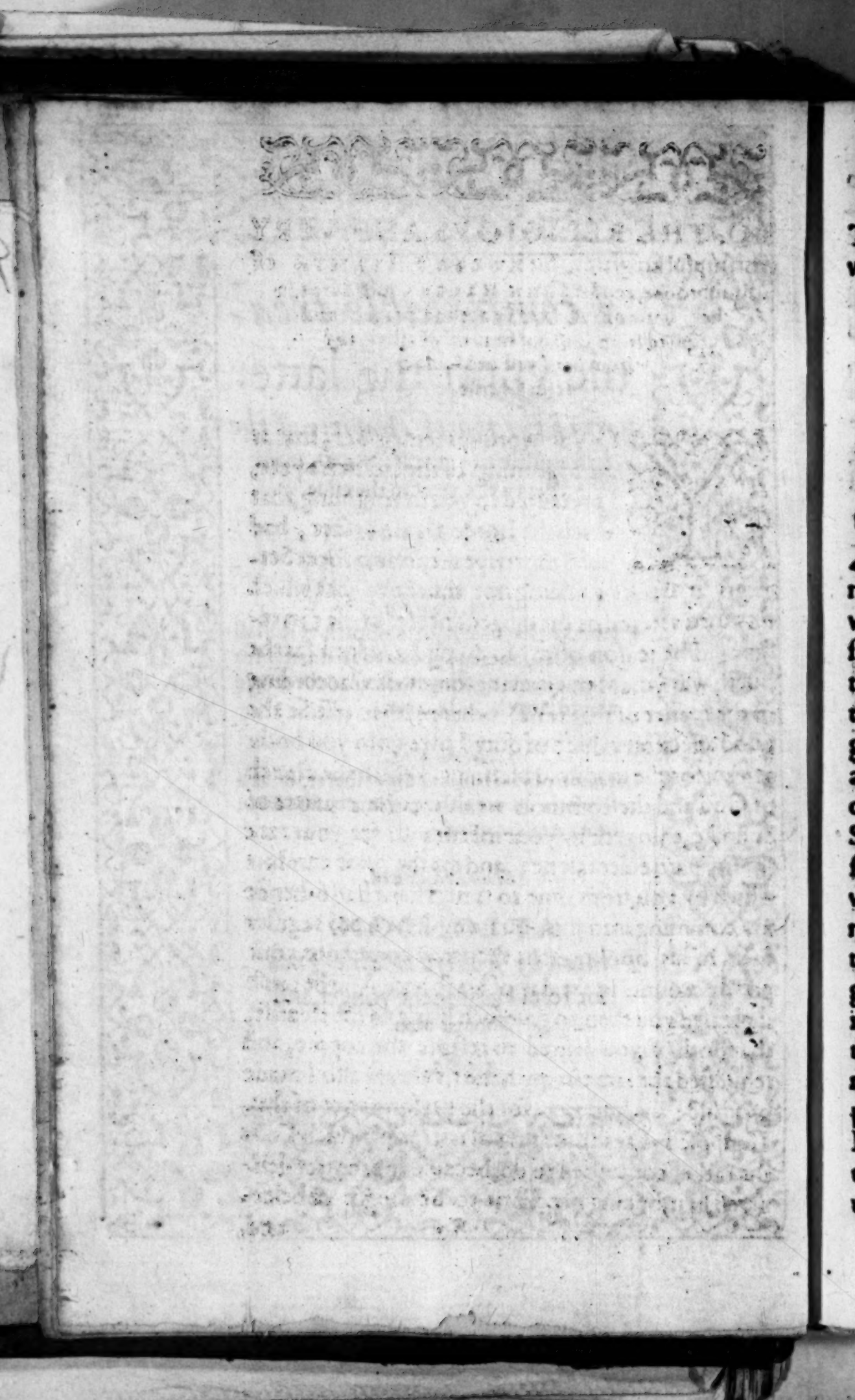
1. *Peter.* 4. 15.

Let none of you suffer as a murtherer, or as a thiefe, or an euill doer, or as a busibodie in other mens matters.

*Seene and alowed.*

AT LONDON.
*Printed by Robert Walde-graue,*
for Iohn Harison the yonger, and
Thomas Man.

1582.



# TO THE RELIGIOVS AND VERY worshipful knightes, Sir ROBERT IERMYN of Rushbrooke, and Sir IOHN HEIGHAM of Baroe, in the countie of Suffolke: Grace and peace be multiplied from God our heauenly Father, and from our Lord and Sauiour Iesus Christe.

YOVR worships remember, that at the beginning of the last newe yere, I presented to you in wrighting, that which the Lorde a little before, had giuen me to speake, in two short Sermons at BVRIS, adding not muche to that which was then vttered, as the diligent hearer of me can testifie. The reason of my so doing I alledged (as the trueth was:) that I might haue somevvhat (according to the maner of that time) vvherewith to testifie the good affection vvhich of duty I owe vnto you both: as vvel for the manifold blessings, vvhich the church of God and the common wealth in these partes of Suffolke, enioyeth by your meanes: as for your care for my particuler safetie, and for the great comfort which by you, from time to time, I haue had sithence my comming into this countrie. The Lord register them in his booke, that they may come into your good accounts in the day of his sonne. And because it pleased you then, to giue such liking of the treatise, that both of you desired to reteine the coppie, and requested the same at my hands, vvherof also I made promise: the best vvay for the performance of this, I supposed vvas the putting of it in print: which I was the rather contented to do, because the matter deliuered in it, beeing necessarie to be taught & beleeued,

ard, I hoped might be profitable and comfortable to others: which also was the iudgement of some godlie and learned men that reade it ouer. My purpose when I preached of the text, was to sturre vp my self and the hearers, to beare patiently, comfortablie, and profitablie al afflictions that might fal out for a good conscience sake: my purpose in sending it a broade, and in making it more common to the churche of God, is the same. The doctrine is necessarie to prepare vs for those times of trouble, which the abusing of our peace, the contempt of the gospell, the euill handling of the ministers, & the infinite abhominations of the land, haue most iustly deserued. according also as vve haue these many yeares beene warned and threatned, not only by our prophets & teachers, but also by fearefull signes in heauen & earth, that tortel vnto vs further euils, vnlesse in time from the highest to the lovvest vve repent, take a better course, and turne from our disobedience. Yea, in respect of the time present, this argument is not altogether vnnecessary: for although we haue iust cause dayly vpon our knees, to praise God for her maiesty, the most honourable of her counsell, and the rest of the gouerners in the Churche & common wealth: by whose gracious meanes wee haue good lawes established & executed, for the liberty of true religion, & for the comfort and incouragement of such as meane well: yet wee see howe in euerye place where the worde is taught: cold protestantes, earthly minded men, papistes and Athiests, seeke & deuise all possible meanes they can, to hinder the course of the gospell, and to disquiet the preachers & professours, which oppose them selues againste their corruptions, and refuse to ioyne with them in their disorders. A matter too too vsual in these euil dayes,

as

as the faythfull seruants of God knowe, and in many places finde true by miserable experience If the preachers in any towne be carefull to do their duty, what quarrelles doe wicked men pick, to stop their mouths, weary them, and to driue them away? and if any of the flocke take part with their teachers, and professe obedience to the trueth, they want no euill words, frowning lookes, and hard practises against them, from popish, vvorldly, & irreligious men. The practises of our country of Suffolke, (to let passe other parts of the lande) witnes this to be true, & cry alowde for vengeance in the eares of the Lorde of hostes, as your vvorships very vvell know. VVe haue many godly, learned, wise, faithful, & painful pastors, I suppose that diuers Counties of the Realme being put together, can scarse afforde so greate a number. They teache the trueth of God, vvith all manner so dutifulnes and holy loialty to her maiesty and the state, they be carefull to liue vvell to the vttermoste of their povver: and the Lorde be thanked, that hath giuen them some good measnre of grace, in that behalfe. They lacke not countenance, comfort, and reliefe, from the honorable and worshipful in the commission of peace for the shire, so farre as they maye with a good conscience, and according to the lawes of our most gracious souereigne. VVee prayse God therefore, and thinke our selues bound to pray daily for you all. But I pray you, what impes hath Sathan sturred vp amongst vs, almost in euery Towne vvhere the vvorde is preached, to hinder this vvorke of the Lorde? hath there bene any vvay vnattempted, to shake some of the preachers, and in them, no doubt al the rest? They vvhich seeme to make any account of the teachers, and to professe more holinesse then others, (though alas not so much as they should

doe) escape not the vennom of poisoned tongues. The pore people here and there in the country, that be more carefull then the rest, to resort to sermons, to heare the vvoorde, learne their dutie, and vvith a good conscience to discharge such duties as by oth, are layd vpon them, bee not vvithout their crosses. Some (by the malice of naughty insufficient ministers, & other vntovvarde men), to redeeme peace, glad to leaue the tovvn vvhere they dvvelled: Others trovvned vpon, for doing othervviſe, then their superstitious landlordes doe, & vvould haue them: Others maliced for indicting, and complaining of papists & other vvicked men, for not resorting to the church, not comming to the Communion, and for misusing of the prechers, & some molested one way, and some another. And this I speak not of any thing done, by any magistrate or gouernour in the church or common vveale: let no man take me so: but by vvicked papistes and godlesse persons that be scattered abroade in the counrry, as Goates among the sheepe, and darnell among good corne. VVho contrary to the lavves, peace, Crovvne, & dignity of her highnesse and the kingdome, purpose and practise mischise and violence, sometime couertly, and sometimes openly, against suche as mean most faythfully to God, and their Countrye, and desire to take that course in euery thing, that might bee acceptable to him, that shall iudge the quick & the dead. VVe haue good cause to pray continually for the long preseruation of our renouned princes Elizabeth our gratious Mother and Nurse, vnder the shadow of vvhose vvinges (as of the Lordes annointed) by the meanes of her good lavves and Lieietenauntes, in her ovvne courte and in the country, there is reliefe for all the good people of the land, against such vexations of the vvicked. Othervviſe assuredly it should go

hard,

hird, vvith them, that of all others ought moſt to be made off: becauſe the deuill vvill not ceaſe to ſturre vp enemies againſt them. For the inſtruction & comfort of ſuch as be any vvay troubled for vvel doings, I confeſſe that I labour tomvvhat in this litle booke. Praying the Chriſtian reader, if hee reape any ſmall good thereby, to giue the praiſe vnto God to whom only it is due: and to pray for me, that my ſelfe, (according to my need, either preſent or to come) may be partaker of the doctrine & comforts herein mentioned. Concerning your good worſhips to vvhom I am ſo muche beholden: euen as openly and to the view of the country, you haue declared your readines to further me, in my good and lavvfull cauſes, & (ſo much as in you haue lie) to reſtrain the that haue ſoght to vex me vniuſtly & intēded my hurt: ſo haue I thought my ſelf in duty bound, to giue forth ſome publike teſtimony of thankfulues to you. In regarde vvhereof, if it may pleaſe you to accept this my pore trauell, it is an eſpeciall thing that I deſire. I am bold to ioine you both in one: becauſe the Lord hath knit you faſt together, not only by the bond of kindred & perfect friendſhip: but alſo in care of my good eſtate, & that vvhich is principall, in an holy deſire to further true religiō, & to procure the peace, vvelfare, and proſperity of the prince, and the country vvhere you dvvel. The Lorde increaſe in you all his graces, that being zealous according to knovveledge, you may become yet more glorious inſtruments for the furthering of his kingdom, & may go forvvard in the profeſſion of his goſpell euen vnto the ende, to his immortall prayſe, the ſturring vp of manye other knightes and gentlemen, to be of this your chriſtian order, in the true obedience of Gods vvord: & to the euerlaſting ſaluatiō of your ſouls in the life to come:

vvhich graces in like manner I praye him to povvre dovvne from heauen, vpon the right vvorshipful the Ladies of both your houses, vpon your children, and all your company for Iesus Christes sake, our only & omnipotent Sauiour. Amen.

At London this sixt day of April. 1582. the day vvherein the great & fearfull Earthquake vvas tvvo yeares before; a day to bee called to oure remembraunce, because, of the greatest number, so rare and terrible a thing is quite forgotten, and so certeine a forerunner of other iudgements, is not regarded.

Your worships in the Lord
OLIVER PIGGE.

# To the Christian Reader,

*Grace and peace from God the father by Iesus Christ, sealed by the spirite of adoption, till he haue assurance of euerlasting life in him. Amen.*

HOwe necessary bookes of such like argumeints, as this, (by the godly labour of our faithful and painful brother, now published to the profite of many) are, I need not long to stand vpon, and to declare; as well in respect of vs that professe the gospell, in these breathing dayes, truche forgetting our selues, though we lacke not diuers crosses to put vs in remembraunce, and to awaken vs, as in respect of oure enemies, who of late haue more threatned, and bluttered out against vs, then in many years before, crying out of persecution when they suffer not for Christ, or for any his causes: but against him, laboring themselues to death to ouerthrow his kingdome, (which though they burst, they shall neuer (I am sure) be able to do) & vndermining his ministers most disloyally: whom he hath placed in that highest authoritie, to execute his owne iust iudgements against them. It is wonder to heare what complaints they make of persecution & Tyranny, when for their iust deserts they receiue the punishment due to their treasons, conspiracies, and rebellions. They laye vs on, and yet they crye out against vs, they complain of persecution, & yet them selues are the persecutours, that set themselues agaynst the seruauntes of the Lorde, in all ages, against his faithful minnisters & against al professors, & which is most lamentable against the holy trueth of God, yea, against

God himselfe, to whome they owe all duetie and reuerence. But alacke this is a thing common together with them and all other heretikes, that when they haue no truth at all, yet they muſt pretend ſome, and though they can neuer iuſtifie their cauſe, they muſte at leaſt alleuer it, as though they poſſeſſed it, and face vs out, to ſhroud their idolatrous abhominations and curſſed corruptions that they maynteine and ſtand for, to their vtter deſtruction. There cannot be a Traitor nowadayes executed according to his demerits, (but fauouring their ſuperſtition, which indeede is alwayes ioined with treaſon, to ſhake the ſeate of our gracious ſoueraigne, and to ouerthrow any ſtate elſe whereſoeuer they liue) but by and by, they take him vp and make him a martir. So did the Donatiſts as Auguſtine witneſſeth: to whom we muſt make the ſame anſwere, that he did to them. They are true martyrs, of whome the Lord ſayth: Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake. They muſt not ſuffer for iniquity, & for the wicked rending of Chriſtian vnity: but they that ſuffer for righteouſnes, they are the true martyrs in deede. If therefore they endure any thing at our hands, they may thanke their owne vnquiet and hamering heads that like (Moules, are alwaies heauing in their dark pathes to marre the Lords vineyard) & to ouerthrow the gracious worke of the Goſpell, which God will haue to proceede, Maugre their heads, when they haue vſed all their treaſonable practiſes they can againſt it. Neither ſhall the perſecution of Agar, (if it may bee called a perſecution rather then a correction) be compared to that of Dauid, nor that of the theeues to our ſauiour Chriſtes, whom though the ſuffering made one, yet the cauſe did ſeperate. They crye out of perſecution, and ſowſe out their traiterous bookes like wildfire, that they might ſet al on fire & make a hurly burly, and ſo open ſome way to their further deuiſed miſchiefe: They alleadge examples of particular iudgements, againſt particuler perſons, ſtored with as many vntruths, as their bookes are, not with leaues, but almoſt with lines: when yet they will not ſee that if any offence haue bene committed on our partes it hath bene in this that they haue bene to much borne with. For we appeal

Auguſt. de Donatiſt. cap. 7. 8.

In their late booke of engliſh perſecuti.on.

to themselues that haue any modesty in them, whether euer prince or state, where the Gospell onely is professed and mainteined (as it ought to be) by the lawes of the lande, did euer suffer or beare so much with them, as our gracious prince and state hath done, no doubt of a good purpose to winne them, & to reclaime them to the trueth howsoeuer nowe they maye learne at length by experience to take better heede of them, seeing they are incorrigible and hate to be reformed. Howe long did shee keepe her royall sword within her scabbard, vntouched with any bloud? Surely till they had like (if God of his gracious goodnes had not preserued her maiestye) to haue set her both beside seate, sword, scepter and all: and if their diuelish practises coulde haue taken place by rebellion at home, or treason abroade, to layd her full low, and to haue brought vs againe vnder the cruel & vnsupportable yoke of their Egyptiacall bondage: From the which, the Lorde for his mercy sake deliuer vs. If they count it therfore any persecution, it is a iust persecution against the enemies of God, against the enemies of our state and Country. It is also done in loue, to draw them from iniquitie, to reduce them from errour, & for the safegard of the whole politique body. I will not speake of their persecutions, & horrible butcheries from time to time: God shall giue better opportunity one day and in another place. But I beseeche thee (good Christian reader) marke what is deliuered concerning persecution in this booke, then thou shalt bothe learne what it is, and vpon whose backes it is like to light, if they will be like him who is entred by the same gate before vs. Neither let vs be discouraged, though it be in deed our portion. For it shalbe a token vnto vs of our saluation, but vnto them who are persecuters of perdition and destruction. The reason is because Christ the Capitaine & finisher of our battell is with vs, and hath troade the pathe before vs, vvith vvhome as long as vvee suffer, let the yssues be neuer so hard, vve cannot quaile nor perish. Hee hath forevvarned vs, to looke for them. They come not by chaunce but by his appointment. They are for our good and the cause being iust and Gods, according to his vvill and for the holding out of his excellent glory, thoughe

vve

yve dye for it vve shal be moſt happy. Our aduerſaries vnderſtand not this, and therefore they ſmite they care not where nor whome, but a time shall come, they shall ſee whom they haue ſmitten, & tremble before him, for feare of his iudgements. Be therfore of good comfort, & reioice, O al the Saints of God, though we paſſe thorow this wretched vale, in contempt and miſery, in heauines, and ſorrow with mourning and teares, with lacke of liberty, & commodity, that many vlimpers enioy? yet a day shall come of an aboundant harueſt where we shall ſit vpon the ſeates of glorie & be ſatisfied with it, when we shal be crowned with immortality, & shall ſee God, euen as he is. The troubles are short, though they be sharpe, and though they be many, yet they are light, in compariſon of that eternall waight of glory. And you that are perſecuters, whome the Lorde hath not giuen vtterly ouer. Take heede whom you ſtrike. Thinke not to ouercome him whoſe power is infinite. God vvill raigne in deſpite of his enemies in the middeſt of them. Looke vpon your olde predeceſſours what became of them. VVhere is Decius and Diocleſian, where is Valerius, Maximinianus and Maximius, where is Lucius, Iulianus & Aurelius? But you will ſay: theſe were ethnikes and perſecuted Chriſtians, furely ſo do you. You are chriſtians in name, but you deny the power thereof. You boaſt of the fayth of your anceſtours, but you deny the faith of Chriſte. You ſay you vvoulde not haue ſlaine the prophets, but your handes haue beene the firſt vppon thoſe vvhome God hath ſtyrred vp and ſente amongſte you? Are you not ashamed to boaſte of the Truethe, and yet to perſecute poore Chriſtians for it? You complayn of our harde lawes, of the ſeuerity of the punishment of treaſon, of the iniquitie of our miniſters, of the hard eſtate of your falſenamed Catholiques that liue amongſt vs: of their infamye after their death, of the contumelies they ſuffer in their life, yea when they are taken at their Maſſe how they are brought forth in their Pageant apparrel, and what reuell is kept vvith your breaden doll: ye complayne of our priſons, and shevv the hardnes of our Iaylors, at London, at Yorke & in other places. Myſtreſſe Tomſon. Maſter Dumock and others are ſtill in your bookes, as though they had

had receiued great vvrongs. Thus you kick & flyng as vntamed heifers ye care not where, sparing neither noble nor vnnoble, that might once by any occurrent, come to your intelligence: but al this while you speak not a vvord, to the proofe of it, vvhereupon the proofe lieth. For in respect of the cause, yours is falle & ours true, ours the cause of Christ & yours the cause of Antichriste, vvee suffer for religion & you for treason. Agayne there is no comparison betvvixt that punishment layd vpon you, for your iust offences, and our persecution, laide vppon vs not for our sinnes, but for righteousnes sake. If vve haue layd a finger vpon you, you haue layd vpon vs an intollerable clog. If vve haue scourged you vvith fatherly roddes for amendment:, you haue vvhipped vs vvith scorpions, vtterly to destroy vs: if vvee haue derided your superstition & brought out your priests, as they were playing their pageants, that the people might vvonder at their tomes; you haue made vs spectacles (as much as lay in you) both to men and angels, and lastly vve haue vvith the trueth pursued you, to bring you to the trueth, & so to God, but you vvith falsehoode haue persecuted vs to bring vs from the trueth to error, and so to the Deuill. You talke of orderly proceeding vvith vs, that we vvere tried in time past by order of Iustice, and disputed vvithall, that vvee might if vve vvould, see our ovvne vveakneſſe &c I pray you in vvhose Courtes hath it bene most found, eyther in yours, vvhere all iustice vvas peruerted, or in ours, vvhere the trueth of Gods word guiding al; they haue beene taught the feare of God, and to doe as they vvould be done to: VVhere hath beene greater murthers, by disordered dealings then amongst you, vvithout all colour of lavv & iustice, killing them by vvhole multitudes, and sometimes some of youre ovvne profession for company, that you might re enioy their riches? vvhere hath priuate men beene more armed, to make dispatch of princes that might stand in your vvay, then amongst youre selues? Your pope dispensing vvith the sinnes either they had already, or should afterwardes commit: Example by that Caitife, that vppon his pardon vvoulde haue slaine the vvorthy Prince of Orange, had not God miraculously deliuered him? To hovv many such treasons, by poisoning

and killing haue ſundry beene ſturred vp vvithout all pittye amongſt you? Surely it is no maruell, that you ſhoulde novvepleade youre innocencie, vvhen all the vvorlde may knovve your vvicked & traiterous trecheries, that vvill not vvillingly ſhut their eyes. But it maye bee, You thinke by ſome popiſhe vvitchery, to goe inuiſible, by hauing ſome of the Popes trumpery aboute you. But you deceiue youre ſelues, and ſo doth he vvhom you ſerue. Therefore repent, and turne to him, vvho is able to ſaue your ſoules, Returne to Ieſus Chriſte that high paſtour, that ſuffering for trueth vvith him, you maye likevviſe bee glorified vvith him, othervviſe hovvſoeuer you byte his heele vvith the Serpent, hee vvill bruſe your head and in the end triumph ouer you. The Lorde Ieſus ſanctifie all that are his, euen thoroughout both body, ſoul, and ſpirite, that vvee may bee kept blameleſſe vnto his holy comming. Amen. Amen.

the 27. day of this third moneth.

*Thine aſſured in Chriſte*

Iohn Field.

I. Pet. 4. 12.

*Dearely beloued, think it not strange concerning the fiery triall, which is among you, as though some strange thing were come vnto you.*

IT appeareth by the discourse of this epistle, that ꝑ Christians to whome Peter wrote, were at that time in great persecution: whereupon, after other thinges handled before in this text, he commeth to giue them instructions touching this matter, how they shold patiently beare the crosse, and comfortably behaue themselues in the middest of their greatest afflictions. A point of doctrine not vnnecessary for vs at this time. For although by the great mercye of God, it fareth not with vs, as it did with the churches then: Because we liue vnder a gratious prince that doth cherish and mainteine the trueth. Yet because our sinnes: be such,



Pigge, O.

as doe iustly diserue the taking away of her royall maiesty, and the restraint of pure religion, I see no reason why the teachers should be charged not to take a good course in preparing the people before hande to bear such troubles, whensoeuer they should come, no more then our saiour Christ was to be challenged. For telling his disciples so oft of his and their own persecutions before they came, & arming of them againste the same. It is the practise of well ordered common wealthes, in the time of peace to teach their people the feates of warre. And each man that hath any care of himself and his country, when all things are most quiet, doth neuertheless prouide such things in a redinesse, as may stand him in steed in ỳ time of trouble. Euen so is it necessary, that in the peace of the gospell, wee be instructed to bear afflictions for the same: & when the trueth hath greatest liberty, we should continually looke for persecution, & therefore, by the precepts and comforts of the worde, be alwayes prepared to abide whatsoeuer may fal out. Which considerations haue moued mee at this present, to speake vnto you out of this scripture.

Thinke

*Thinke it not straunge concerning the fiery triall:* In this first verse, he willeth the Christians, not to maruell at the persecution of the churche (which hee calleth by the name of fiery triall) as thoughe some strãge thing had happened. The last woꝛds seeme to bee set downe as a reason to perswade that which he requireth. As though he should haue sayde on this wise: the trouble & affliction of the church oꝛ any member thereof, is no straunge thing, and therfoꝛe no reason why you should maruel at it. Foꝛ we maruell at such things onely, as doe seldome come to passe, and after an extraoꝛdinary maner: But if any thing come to passe often and oꝛdinarily, that wee are not wont to maruell at, although in it selfe it be neuer so wonderfull. If we should see a hoꝛse flye in the ayꝛe: if wee shoulde see great snowes in the middes of sommer: oꝛ a plentifull haruest in the middes of winter: behold iust occasions to make vs wonder, because these things seldome oꝛ neuer fall out, and the course of nature, the oꝛder set downe by God himselfe shoulde bee inuerted. But to see a hoꝛse runne apace vpon the grounde, to see deepe snowes in the

middeſt of winter, and ſharueſt in Auguſt or September, doth neuer cauſe wondering or aſtoniſhment, although in deede they be moſt marueilous workes of the Lord. Euen ſo perſecutions and afflictions for righteouſnes ſake, beeing the ordinarye portion which from time to time the ſaints of God haue receiued in this worlde, there is no more cauſe why we ſhould be amazed or aſtoniſhed at that whenſoeuer generally or particularly it falleth out, then at the ſnow in the winter, or harueſt in the ſommer. If we looke vnto the beginning, we ſhall ſee that *Cain* perſecuted his own brother *Abel*: afterward *Iſmael Iſaack*, *Eſau Iacob*. And when ꝑ viſible church began to be a great people (I mean ꝑ Iewes:) the Egyptians firſt, & then al the nations round about, bent their force againſt them. Among the Iews hypocrites, and naughty perſons, of the kings, prieſtes, prophets, and people failed not to hold on the ſame courſe, in offering all manner of cruelty, to ſuch as truely feared the Lorde, and zealouſly executed the functions to them committed, as the hiſtories of the ſcripture doe playnely witneſſe. If we looke into the entertainment of our

ſauiour

sauiour Christe and his apostles in their time, it shall appeare to haue bene nothing better then the former. And that the like condition hath bene vpon the church euer sithence, it is knowne to such as haue read the stories. In so much as that complaint is most true, which she maketh in the psal. *They haue often times afflicted mee from my youth vp*: that is to say, euer sithence I had any being vpon the earth, mine enimies haue not ceassed to afflict me, & as it were to plowe deepe furrowes vpon my backe. Pſa.129.2.

You see then what we haue here to learne in the first place, namely not to be troubled at the persecutions which may happen to our selues, or any other the members of Christ, For the profession of his truth and doing of our duety, as though some strange thing were come to passe, seeing it is the ordinary course, which the wicked worlde (whose works are nought) taking their direction from their grandfather *Caine*, hath from time to time practised against the church, and the ordinary way, by the which the Lord from age to age, hath lead all his children: to the verifying of that, which *Paul* and *Barnabas* preached wheresoeuer

Act.14 22. they came: *Through many afflictions wee must enter into the kingdome of God.*

And this being so, It behoueth vs, when wee first ioyne our selues to the churche of God, and enter into the profession of his trueth, with purpose to leade oure liues according thereunto: to sitte vs down, according to the counsel of our sauiour Christ & to make our account on this wise. Surely I see that al flesh is grasse, and al things vnder the sunne are but vanity. The time will come when I must dye, and God hath appoynted a day wherein he will iudge all the worlde. He hath prepared life and blessednesse for them that feare him, and vengeance for them that knoweth him not, nor obey his gospell. I perceiue therefore it is necessary, that I care for the life to come, & prouide for the safety of my soul after death. If I take the course of the world, I run to eternal destruction, If I embrace the word the only way vnto heauen & eternall life, I must make my ful reckoning of that which al the faithful professors therof haue tasted before me, I must prepare my backe for stripes, I must looke to bee euil spoken of, iested vpon, scorned at, to lose the fauour of those that bee mighty, to be cast in prison,

Luk 14.27. 28.31.32.

Act.17.31.

2.Thes.1.8.

lose my goodes, yea and my life also. For I see this is the estate of the true seruants of God in this worlde. Hee that shall thus debate the matter with him selfe, and with an heart careful of his owne saluation cal vpon God for his direction, wil soone be re solued with *Moses*, to chuse rather afflictions with the people of God, then to enioy the pleasures of sinne here for a short time. Moreouer when stormes arise, the windes blow, and the floods beate vpon his house: that is, when troubles and persecutions come, he shal be able to beare them more patiently, and with greater comfort, sith in trueth he may say, I thought so: Loe, it is come to passe as I looked for long since. It is a common saying: euils that be thought vpon before doe hurt lesse when they come. Then they pearce vs deeply when they come vpon vs at vnwares, and when wee neuer before suspected any such matter. Therfore to conclude this poynt, sith the crosse is inseperably ioyned to the profession of the trueth, let him that wil stand with comfort in the time of his trial, before hand make his reckoning and looke for no better. It followeth in the text.

Heb. 11. 25.

Math. 16. 24.

*Concerning the fiery triall, or triall by fire,* the wordes do beare either. Now the apostle doth on this wise, terme the persecutions of Gods children. Accoording as hee doth before in the first chapter. The speech is metaphorically or borrowed, signifying thus much: As fire trieth the pure golde, from that which is counterfait and naught, fining it, & moreouer burneth, wasteth & consumeth ẏ drosse & rust from ẏ which is good, so troubles and afflictions for Christes sake, doe discerne the faythfull Christian from the hypocrite, and time serueth, and wasteth away the corruption of sinne that creepeth and stealeth in vppon the faythfull in their peace and prosperity, making them more pure and fine to the Lord. For the first, there lurketh so great selfe loue & hipocrisie in vs, and there are so many deceitfull corners in our heartes, that it is a meruelious harde matter, to be vndoubtedly persuaded in our consciences of our integrity and vprightnesse to the Lord and his trueth, while the profession thereof is commanded by Princes, and hath countenance, liberty, & profite wayting vpon it. For then how earnest soeuer wee seeme to be,

Verse. 7.

be, peraduenture wee loue our selues, & not the Lord, & it is our own estimation & preferment ẏ we seeke, & not the holding forth of the trueth with a pure conscience. Then in deed we know our selues, when we haue bene tried. And if in the middest of al temptations, we continue without fainting and turning back, we may be bold of our obedi ẽce ẏ it is good, ẏ we be such as haue built our house vpõ ẏ rock, and ẏ neither heighth nor depth, principalities nor power, life nor deth, things present or things to come, shal be able to seperate vs frõ the loue of God. Mat. 7. 24. 25. Rom. 8. 38. 39.

While our sauiour Christe was at liberty, *Peter* thought himself maruellous stout, he affirmed very confidently, ẏ he would not shrink frõ his maister, although all the rest should runne away: yea when the officers came to attach him, he drew out his sword, & smote of a seruaunt of the high priest his ear. But when ẏ matter came to ẏ pinch in deede, we knowe how all his courage was quailed, & the very speech of a damsell caused him to abiure the sauiour of ẏ world, to whõ he had before so earnestly vowed himself. By him wee may learne to suspect our selues, and our owne weakenesse, and not to imagine that wee bee without all feare Mat. 26. 33. Ioh. 18. 10.

of

Luk.8.13 of reuolting, because in the liberty & peace of the gospell wee make profession of the same. The sandye grounde nourisheth his blade, so long as the weather continueth seasonable and calme, which neuertheless in hot and scorching wether, withereth and is vnprofitable. That onely we approue for good ground indeed, which in the extremity of heat, we haue seene bring forth the eares with full corne. Euen so, it is nothing in these daies to profesſe the true religion, the same being commanded by the lawes, and countenanced by so many good means: but if for our sinnes God should take away the prince, if popery shold be established again, or a mingle mãgle of religiõ permitted as in France: then ỳ true & faithful professors shold be easily discerned from the hypocrit and dissembler. When all the enemies of *Dauid* were subdued round about, and the whole kingdome of *Iudah* approued him for their only and true souereigne, ther was no great trial of the fidelitie of his subiects

2.Sam.20.1.2 But when *Sheba* the sonne of *Bichri* blew the Trumpet and sayd, we haue no parte in *Dauid*, neither haue we inheritaunce in the sonne of *Ishai*, euery man to his tents

D *Israel*. And this drew away great num-
bers of the people to make an insurrection:
Then such as in the middest of those rebels
by word or practise, testified their subiecti-
on to *Dauid* with the hazard of their estate,
gaue vndoubted testimonies of their fideli-
ty. We can not say for a truth, that al such
be faythfull to her maiestie, whiche in this
her great prosperity (wherein no enempe
dare quech) seemeth so to be: they which in
the dayes of *Westmerland* and *Northum-
berland*, stood de vnto her in those partes of
the North agaynst their Lordes to their
daunger, were faythfull in deede, and the
land might make a good reckoning of thē,
in any other the like occasion. As therefore
by suche meanes as these, loyall and true
hearted subiectes to their prince be tried: so
when troubles and persecutions arise for
the word, they which be sincere & vpright
in the feare of the Lord, be discerned from
the counterfeite, whiche in their profession
haue sought nothing but their aduauntage
and ease. And then in deed we haue put the
church of God and our owne consciences
out of al doubt concerning our entegritye,
when in the middest of afflictions for the

gospell

gospell sake, we haue continued with boldnes to professe the same. We see therefore ẏ it is not without good cause, why persecutions be called a fiery trial. Now, euen this should teach vs, patiently & comfortably to endure al maner of crosses, for the trueth & a good conscience, sith ẏ our holding out in them, is a certein proofe ẏ our faith is good & our obedience such as will go for paimēt before the Lord. From whēce also we may vndoubtedly perswade our selues, that wee shal not faint when the like or greater dangers fall out. When we haue a case in law for any landes ẏ we claime, we are glad to haue our euidences examined, whether they be good or no, before we come to the pinch: & if we haue golde lye by vs, ẏ we occupy not, wee are content to haue it tried before hand, ẏ we may be sure it will bee currant, whensoeuer occasion falleth out to vse it. Why then be we not glad, of disgracings, railings, complaints, losse of fauour, imprisonment, and such like, when they come vnto vs for doing of our duty & righteousnes sake? seeing ẏ by our suffering of them, the Lord prepareth vs for greater matters, & our patiēce in these is as it were an earnest vn-

vnto vs, that wee shall stand when we bee tried to the vttermost. Therfore I conclude this part. with that of S. *Iames*: count it for great ioy (my brethren) when you fall into many tentations: knowing ỳ the triall of your faith bringeth forth patience. And let patience haue her perfect worke, ỳ you may be perfect & entire lacking nothing. Iac.1.2.3.4.

The second effect of persecutions, whereupon they be compared to a fiery triall, I sayd was this. As fire drieth vp almaner of drosse in the good golde, so they dry vp many corruptions, that creepe vpon the godly, in the time of their liberty & peace. For thus it fareth with the best of Gods children, when they be a litle quiet, & the world seemeth to smile vpon them, if they breake not out, as resty & pampred horses, to open outrage & disorder, yet at the least ther stealeth vpõ them much vanity, worldlines, delight in things earthly, & negligence (if not contẽpt) of things heauenly. Wherupon ỳ loue of the word doth decrease in them, and they become not so carefull and zealouse of the honour of God as they were before. The examples of *Ioseph*, *Dauid*, & *Ezechias*, may serue to proue the trueth of this. Gen.41.51. 2 Sam.11. Isa.39.

The

The Lord seeing the tickle disposition that is in all men to this vnruliness, was wont to meete with the same before hande with manifolde Crosses, euen in such men as he made especiall account of. For no doubt this was one principal end of the infinite turmoyles, that *Abraham* and *Iacob* were encombred with, that so they might be brought to despise the earth which is replenished with so many miseries, seeke after eternity, & zealously set them selues to ỹ whereunto the Lorde did cal them. Now as he mercifully and in great wisdome did on this wise preuent such disordered affections, as were otherwise like to haue pestered their hearts: so dealeth he as gratiously with his children in seeking to reclaim thē by the like meanes when they haue bene ouertaken. Whereuppon, beside the inward afflictions of the minde, he often times stirreth vp agaynst vs, enemies that speake euil of vs, & trouble vs for well doing, that so he might free vs from enemies that be more daungerous to our soules. For although the ignorant and carelesse, in all the crosses that happen vnto them, doe only regard the meanes and instrumentes whereby they come,

come, crying out of the iniurie of their oppressours, and clearing of themselues as parties vniustly troubled. Yet it is otherwise with the seruants of God, that be wise & vnderstanding, they looke vp to the hand of the smiter, whome they knowe to be the Amos. 3. 6.
Lorde himselfe, whome they straight way conclude to be righteous and so iust, as hee 2. Sam. 16. 10.
will not punishe without cause, and that therfore something is amisse in them which he woulde haue them to amende: although that be good, commanded of God, and nothing but their duty for the which they be persecuted by their aduersaries. Whereby it commeth to passe, that they examin themselues and their doinges more streightly, & finde out many corruptions, which before were eyther vnknown, or else vnregarded, and therfore would haue proued very dangerous to their soules, if they had not thus bene rouzed vp to consider of them. Which they doe so profitably, that in the ende they say with *Dauid*, It is good for me (O Lord) that thou broughtest mee lowe. For euen Psa. 119. 67. 71
such troubles cause them to doe their duty better, to bee marueylous circumspecte of their wayes, that their enemies may haue

no

no iust matter against them, and sturre vp in them a great zeale to prayer, so as they do it more often and earnestly then before. We ought therefore to be glad, & to thanke the Lord most hartely, whensoeuer it shall please him to purge vs on this sort. Our vessels of siluer and golde which in time doe gather soyle, we desire to haue scoured: and the linnen that wee vse to our tables, we reioyce to haue often washed. And why then do we not take in good part all maner of persecutions seeing they be scourgings and washings to our soules, whereby the Lorde mindeth to make vs cleane, from some vntowardnes that is in vs. Verily this is a greater mercye then any mans tongue is able to vtter, and the wisdome of the Lorde in this behalfe is very wonderfull: we be entred into an euill course some way or other, offensiue to the maiestye of God, and hurtfull vnto our selues, In the mean time God concealeth those disorders of oures from men, whiche peraduenture would procure our punishmente by their Lawes, and intending to reclayme vs, & to bring vs to himselfe againe, hee sturreth vp some against vs, and to our great honor

causeth

cauſeth ſome afflictiō to come vnto vs for well doing, that was due vnto vs for our ſinne and diſobedience. O the ritches of his grace: who is able to conceiue it? Certeinly the Lord his retiring of *Saul* from purſuing of *Dauid*, cauſing the *Pailiſtines* to inuade the lande, was not ſo ioyfull to the wearied man, as this ſhould be ioifull vnto vs, when after this manner he ſtoppeth vs in our euill courſe, and cauſeth vs to retire from that which is not good. But ynoughe of this fruite of perſecutions, and the purpoſe of God in the ſame. It remaineth that each man in all ſuch troubles ſturre vp his heart, and pray to God, that he may profite by them as we haue heard. It followeth.

1. Sam. 23. 27 28.

*But reioyce, in as much as yon are partakers of Chriſtes ſufferings, that when his glory ſhall appear, ye may be glad & reioice.*

In this verſe he requireth more then in the former. There he would haue vs not to bee aſtoniſhed at our perſecutions for the truth ſake: here he ſayth that we muſt reioyce & be glad, when any ſuch thing commeth vnto vs. And leaſt he ſhoulde ſeeme to call for any thing, without rendring a reaſon therof, in this ſentence he deliuereth two argu-

ments of great force, whereby he laboureth to perſuade the reioyſing mentioned. The firſt is drawen from the example of Chriſt to whoſe image we ſhould deſire to be conformed, becauſe we were thereunto predeſtinate: the next, is from the rewarde, that we ſhall haue at ſuch time, as Ieſus Chriſt ſhall appeare, the ſecond time in glory. For the firſt: his meaning is, that whenſoeuer we be afflicted for righteouſneſſe ſake, it is no otherwiſe with vs, then it was with Chriſt, our Lorde, our king, our head and ſauiour before. He was baptiſed with this baptiſme, and he beganne of this cup vnto vs. If we be rayled vpon, hee was charged to be a glutton, a Samaritane, an enemye to *Ceſar*, and to worke by the deuil: If men deſire to haue vs out of their companies & countries: ſo was hee dealt withall by the *Gergeſenes*. If we be put to our ſhiftes, to flye from place to place for our own ſafety: he was ſo before vs. If ſome of our friendes whom we truſt doe betray vs, ſo did *Iudas* to our Lord. If we be arraigned before the iudgemente ſeates of princes, if there, wee bee ſkoffed and mocked at, beaten with roddes, and condemned to death: was not

Rom. 8. 29.

Math. 20. 22. Luk. 7. 34. & 11. 15. Ioh. 8. 48.

Math. 8. 34. Math. 14. 13. Ioh. 10. 39.

not this also the portion of the son of God? If we be thought the worst men vppon the earth, more daungerous and hurtfull to the common wealth then any others, we know that *Barrabas* was preferred before the Lord of life. This is therefore a certeine trueth, that Iesus Christe hath gone this way before vs. And *Cranmer* in those manifold disgracings about his disgrading: ỹ man whom *Bonner* scourged in his garden, and all the martyrs in their torments, were nothing els but his companions. Now this shoulde be sufficient to comfort vs in all our troubles, and to cause vs most ioyfully to endure the same. It is an olde saying: it is comfort to the wretched, to haue companions in their miseries: howe comfortable then should it be vnto vs, seing Iesus Christ tooke part with vs? When *Vriah*, by *Dauids* commandement was sent to the court, and by the king himselfe willed to goe to his wife to his owne house to take his ease: he refused it, & chose rather to sleepe at the pallace doze with the rest of the kings seruants. And being demaunded the reason by *Dauid* of his so doing, he answered that it was vnequall and vncom-

2. Sam. 11. 10. 11.

ly for him to be at rest in his bedde in the house, when *Ioab* his Lord lay in the fields. The valiant & couragious souldier thought it a matter of delight vnto him, to endure hardnes with his captein, and the greatest dishonour that coulde be, to doe otherwise. How much more ought we to reioyce in all our extremities: seeing in them we do after a sort drinke of one cup with Christ, and as it were draw in one yoke with him. It had beene sufficient to cheare vs, if *Peter* had said as our Lord spake before in the gospel of *Mathew*: so persecuted they ỳ prophetes which were before you. But when he telleth vs, that persecution and affliction was the portion of the sonne of God, it is an instruction to patience, and a comfort in trouble, free from all chalenge, exception, and speaking against. If the prince shoulde say vnto vs, or any other subiect: you must do somwhat for me, which the L. *Chancellor*, & the rest of my priuye counsell haue done before you, surely the thing beeing good, though neuer so painfull, we ought to yeeld vnto it. But if the prince shoulde say, mine only sonne and heire, or mine owne selfe haue borne this brunt already: how coulde

Math. 5. 12.

we

we challenge the prince of any hard measure offered vnto vs? and how beastly faint hearted, and cowardly shoulde wee be to refuse it? Therefore to end this matter: let vs be patient in all our afflictions and reioice in the same, seeing therin we be partakers with Iesus Christe the sonne of God, and our true soueraigne and euerlasting king. For as the wood cast into the bitter waters at *Marah*, made them sweet to the children of Israel: so Iesus Christe being throwen into the sea of afflictions, hath made them most sweete to so many as beleeue in him. Num.15.25.

The second reason is the recompence promised vnto such, as with Iesus Christe suffer afflictions for a good conscience. *When his glory shall appeare* (sayth the apostle) *then shal you reioice, and leap for ioy*: For ỳ word seemeth to signifie so much. His meaning is ỳ the ioy of Gods children shall be perfect then, wheras now by reason of our corruption & mortality, it is mingled with much heauinesse and sorrow. But we must note, that this shalbe at such time, as Christ appeareth agayne in his maiesty. Whiche glorious manifestation of himselfe, is opposed or set against, that base condition of



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his, which he was in here vpon the earth, in the sight & iudgement of men. For as he is nowe in perfect glory, euen in respect of his humanity, although the worlde neither see it, nor beleeue it: so when the day commeth, wherein the father hath appointed by him to iudge the earth, he shall appeare most glorious and excellent as he is, with millions of Angelles attending vpon him,
Apoc.20.11. sitting vppon his throne of maiesty, so as from his face, the heauen and earth shal flye away, and all the vngodly of the world shal
Apoc.6.16. runne into caues, to hide them, & shall call for mountaines to fall vpon them, ỳ so (if it were possible) they might not come into his presence, The apostle telleth vs, that at that time, we shall lift vp our heads and
Apoc.7.17. reioyce, all teares being for euer wiped away from our eyes, because after that wee shall neuer more haue any occasion of sorrowe. For so we be taught by Sanct *Paul* in other places. That if wee dye with
2.Tim.2.11.12 Christ we shall reigne with him, and if we suffer with him: we shall reigne with him: if we be partakers with him: of his shame, we shall also communicate with him in his glory. Now this reason should be of great force with vs. Wee see naturall men, very

well contented to endure some hardnesse and paynes with the Sonnes of mortall men, that bee of honour and wealth, during thetime of their mynoritye, because when they come to their landes, they hope for some preferment from them. And to bee in greate straightes in a straunge Countrye with the kinges sonne, who woulde not be gladde for a time: especialiye hauing certeynty of their returne into their owne Lande, and vndoubted promise to be preferred then with the prince. Let vs therefore reioice in the middest of all our tentations, when Iesus Christ shall restore al things, and come agayn to declare his authority in iudgeing all flesh: al our mourning shall be turned into ioy, and our shame into honour. The hope of a moste blessed and happye estate at that time, muste make vs comfortable in all oure troubles, insomuche as in respecte of it, they shoulde seeme easy and nothing vnto vs. And this may bee the reason why hope, is compared to an Helmet: because as men hauing a good Helmette vppon their heades, doe not feele anye smarte by verye greate blowes giuen

Ephe. 6. 17.
1. Thes. 5. 8.

there: so the hope of eternall life, shoulde cause vs not to feele (as it were) the afflictions of this present. We see the husbandman how he comforteth him selfe in all his paynfull trauell about manuring, tilling, sowing, and weeding his grounde, onely with the hope of recompence a good while after in the harueſt time. And the souldier setteth light by the cold in winter, the heate in somner, his lying vppon the ground, his hunger, his grosse diet, and his woundes, because he hath an eye to the end of the battel, the victory, the spoil, the praise of his captayne, & the return into his country with honour. Now what is all the pelfe of this earth, beeing compared with the kingdome of God? what is the victory against men, in respect of the triumph against sinne and Sathan? and what is the spoile of tents, to the ritches of heauen? and what is the prayse of men, to the commendation of of the Lorde, saying vnto vs? O good and faithful seruant enter into the ioy of thy maister. seing therfore al these things shall come vnto vs, if we patiently suffer afflictions for wel doing, there is good reason why we should embrace the counsell of

Math 25.21.

the

the Apoſtle, and in our greateſt miſeries re-oyce our ſelues in the hope of that glozy that in the wozlde to come ſhall be powzed vpon vs. It followeth.

*If you be railed vppon in the name of Chriſt, &c.* By ỳ name of Chriſt he vnderſtandeth the doctrine of Chriſt, as S. *Paule* in ỳ ſame ſpeech expoundeth the meaning of ỳ holy ghoſt in another place. Where name and doctrine b.ing mentioned, the latter is ſet downe, as the interpzetaion of the firſt. There is good reaſon of the ſpeach becauſe as the name of euery thing declareth what the thing is, ſo the doctrine of Chriſt doth ſet fozth, and as it were painte him out vnto vs. 1. Tim. 6. 3.

Saint *Peter* here ſpeaketh of one particular kinde of perſecution conſiſting in euill and oppzobzious wozdes: whiche although wozldly men think no great matter ſo long as they pzoceede not to impziſonment, fire and ſwozde: yet the ſpirit of God in this place giueth it no better title, agreeing with ſaint *Paul* in his epiſtle to the *Galathians*: wheras it is apparãt in ỳ hiſtory that *Iſaack* was but mocked of *Iſmael*. If tyerfoze thou wilt not be counted a perſecuter cap. 4. 29. Gen. 21. 9.

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secuter of the church and seruants of God, looke well to thy toung, that it spue forth no taunting nor reprochfull words against the professors of the trueth: if thou doe, the sentence against them is penned already, & thou art branded in the cheeke, with the note of a persecuter. And how odious this thing is in the sight of God, how slenderly soeuer thou account of it, may appeare in the hystory that we reade of in the seconde booke of the Kings: Two and forty little childzen were miraculously destroyed with Beares, for mocking the Prophet of God, & calling him baldhead: and thinkest thou to escape vengeance if thou be a rayler vpon the seruants of God? the extraordinarye punishment, after so strange a manner, vpon yong childzen that might seeme to offend rather of wantonnesse then vpon any set purpose, declareth howe the Lorde misliketh of the like dealings, by such as be of riper yeers, whose fault must needs be ỳ greter. The instructiõ is profitable against the mockers at all times. Now the apostle seemeth to speake of this kind of crosse, rather then any other, because it doth inseperably & alwaies waite vpon the profession of ỳ gospel: insomuch as in ỳ greteſt peace

cap. 2. 23. 24.

& liberty of the church, it is not free from ỳ same. For euen in those kingdomes where the trueth is receiued by the prince, & esta-blished by lawes, so as open tirranie is re-strained, yet no man in any calling or condi-tiõ can walke vprightly before the Lord, but he offreth himselfe to harde speaches checks, taunts, & reproches. The practise of our owne time proueth it, wherin pestelent toungs of professed popish enimies powre out their vennom, by giuing ỳ sound profes-sors of religion & the loyall subiects to her maiestie: ỳ names of presscisians, puritans, hot of the spirit, familie of loue, & disobedi-ent subiects, confounding names, & multi-plying their scoffes, not knowing ỳ good & faithful protestants, are as farre from these heresies as they are from truth or honesty: seeing therefore it is a thing ỳ doth ordina-rily fall out, ỳ holy ghost in this place pro-uideth wel for our infirmity, in ministring vnto vs so great comfort against the same. You are blessed (saith *Peter*) if you be ray-led vpon for the name of Christ, according to that speach of our Lord: Blessed shall you be when men hate you, and separate you, and rayle vpon you, and put out your name as euil, for the sonne of mans sake. Luk. 6. 22. 23.

Reioyce and be glad in that day for behold great is your reward in heauen. A naturall man whoſe iudgement is corrupt, ſeeth no bleſſednes in this condition: neither can he poſſibly conceiue, how we ſhould be happy in the middeſt of the ſhame and reproches which happen vnto vs, when we be mocked and taunted for righteouſnes ſake. May, he is of an opinion clean contrary, imagining thoſe to be happie of whom all men ſpeake well, and therefore he laboreth to keepe an euen hande, and to diſpleaſe neither ſide: whereas Chriſt ſayth, woe vnto you when all men ſpeake well of you. Thus the naturall man being led by his owne reaſon and ſenſe, pronounceth them accurſed, whome the Lord doth bleſſe, & them bleſſed, whom the Lorde doth curſe. But let it ſuffize vs that he hath ſpoken it which is holy & true: let vs patiently wait for the performaunce of his promiſe. And ſeeing he ſaith, that we be happy, notwithſtanding all the railings and ſpeakings againſt of our enemies, let vs according to the ſayings of the Apoſtle, through honoure and diſhonour, thorough good report and euill report forward, to finiſh the worke whereunto he hath called vs. It followeth.

Luk.6.26.

2.Cor.6.8.

*For the ſpirite of glory and of God reſteth vpon you*: Leſt the Apoſtle ſhould ſeeme to affirme any thing without good proof, here hee rendreth a reaſon of that which hee had ſaide before: namely, that it cannot otherwiſe bee, but ſuch are happie that be railed vppon for the name of Chriſt, becauſe the ſpirit of glory & of God reſteth vpon them. His meaning is, that it is a moſt certeine euidence and demonſtration, of the ſpirit of God (which is always accompanied w̄ glory) dwelling within vs, when we patiently indure perſecutions for the words ſake, & holde on our ſcincere profeſſion notwithſtanding all the mockings of our enemies. It may come from fleſhe and blood, and the corruption of our nature, to pretend zeale to the trueth in the libertie thereof: but to continue in the ſtormes and tempeſtes of afflictions, ſo as no hardnes can remooue vs from the zeal, which according to knowledge we beare vnto God, this muſt needes be ſupernaturall, vpright, and no other but the fruite of the ſpirite: which beeing the Lords, he cannot but acknowledge whereſoeuer he finde it: and therefore muſt neceſſarily be glorious in his ſight, and euerla-

ſtingly

stingly honored in heauen hereafter, how soeuer for the present time it appeare vilde and odious in the eyes of men. Whereupõ
cap.1.28. saint *Paul* exhorting the *Phillippians*, not to feare their aduersaries which opposed thẽselues against them, affirmeth constantly, that persecutions were manifest signes of the destruction of the wicked from whome they came, and most euident tokens, and as it were earnest pence of ẏ saluation of such against whome they were intended: agreeing with that which is in his later epistle
cap.1.5. to the *Thessalonians*: where hauing spoken before of their sufferings, he sayth, that it was a manifest declaratiõ of the iust iudgement of God, to the end they might be cõsited worthie of his kingdome. The sense of this place is the same with that going before, although the words seeme somwhat to differ. Let vs therfore despise al ẏ scorns of ẏ vngodly, & set light by al the mockings of ẏ wicked: in our shame we be honorable, & in al confusion suffered for a good cõscience we are glorious, for the spirit of God & of glory resteth vpon vs, & we shalbe saued if we cõtinue to ẏ end. This spirit (the apostle saith here) is blasphemed on ẏ behalfe of ẏ wicked, and glorified on the behalfe of the

godly. The meaning of the first wordes is, that the enimies of the Church, deride and scorne the graces of God in his children, & therefore blaspheme the spirit it selfe being the authour and fountaine of the same: as we see despight offred to the gift of the Prince, is worthily deemed villanie to the Prince himselfe. We reade that the zeale of God in our Sauiour Christ was termed frensie: and his faith reposed in his father scorned on this wise: he trusted in God, let him deliuer him now, if he will haue him. The grace of speaking with diuers toungs in the apostles, was chalenged of drunkennes with new wine: And *Festus* said vnto *Paule*: thou art out of thy wittes, too much learning hath made thee madde. And in all times of the afflictions of the Church, we shal see not only the professors taunted and reprocched, but also the gifts of the spirit of God in them mocked & gibed at: As their knowledge, their patience, their chastitie, temperance, trust in God, and watchfulnes ouer their toungs: In so much as we may finde tirants, that iested at the Christians, because they woulde not sweare when there was no necessarie cause:

Mar. 3. 21. Math. 27. 43.

Act. 2. 13.

Act. 26. 24.

Well

Well: they deale with one that is more then their match, & they ſhall one day feel ꝑ ſmart of it, ſith their trechery is againſte the holye Ghoſt euen God himſelfe, when they ſcorne his graces in the ſaints. where as it is ſaid in this place that the ſame ſpirite is glorified on the behalfe of the godly, his meaning is, that we honour the ſpirite of God, when in all temptations we continue to profeſſe that which it ſealeth in our hearts, and thinke it ſufficient comfort againſt all our troubles, that it teſtifieth to our hearts, we be the children of God, that we may call vpon him as a father, and that we pleaſe him in all our ſufferings. To conclude this verſe, let it not appeare ſtrange vnto vs, that euill men deſpiſe the grace of God that is in vs. If we glorifie his ſpirit as we haue heard, we ſhal hereafter be glorified with him eternally in the heauens: euen as our Lorde by his owne example hath taught vs to praye with comfort: I haue glorified thee vpon the earth, now (O Father, glorifie me with thy ſelfe. It followeth.

Iohn. 17. 4.

*Let no man among you ſuffer as a manſleier, or a thiefe, or an euill doer, or as a buſibody.*

*sibody.* Hauing spoken before of the blessednes of the Christians, that be troubled for righteousnes sake: in this verse the Apostle calleth vpon vs, to be so circumspect and wary of all our doinges, that we commit no euill for the which wee might iustly be punished as malefactors. He rehearseth three particular offences: the first two be playne: the third which in english we read a busibody, (ϕ is, such a one as curiously busieth himself in such matters as concern not his calling, & neglecteth them that belong to his duty) the learned thinke may as fitly be interpreted, a man greedy of other mens goods. The other worde malefactor or euill doer, may be vnderstoode of euery offender whatsoeuer. as well those that transgresse the lawes of the first table in matters of Religion and the seruice of God, as those that breake the commandements of the second table, in such thinges as concerne our duty towarde men: so that vnder these. Saint *Peter* comprehendeth all manner of sinne and corruption, heresie and idolatry which the word doth forbid & punish, as well as disordered behauiour of one man toward another. We must there- Deu. 12 the whol chapter.

fore take heede, that as wee profesſe the name and goſpell of Chriſt, ſo all our ſuffe-rings may come for the trueth of that, and not for any Idolatry, hereſy, ſchiſme, mur-ther, adultery, whoredome, theft, couetouſ-neſſe, going beyond the bounds of our cal-linges, or any ſuch other thing. For if wee be euill ſpoken of, brought before iudges, reſtrayned of our liberty, caſt in priſon, and put to death in theſe caſes, there is no rea-ſon why we ſhoulde reioyce of the matter, and think our ſelues happy therefore. Our
Matth. 5. 11. maſter Chriſte ſpeaking to his diſciples of this point ſayd: bleſſed are you, when they ſpeake al manner of euil of you lying: for my ſake: Hee ſaith not ſimply bleſſed are you when they ſpeake all euil of you: but when they lye in ſo doing. And it is an an-cient ſaying of a Father: it is not the pu-niſhment, but the goodneſſe of the cauſe that maketh a Martyr. The papiſtes therefore in reſpecte of God and his true church, Heritiques and Schiſmatiques, & in reſpect of their prince and country high Traytors, haue no cauſe to boaſt them-ſelues of any their ſufferinges, as though they were perſecuted for righteouſneſſe

ſake:

sake: sith besides their heresies and corrupt opinions concerning religion, for ẏ which they be worthy of death, they beare trecherous and traiterous heartes to their soueraigne prince and country, which also from time to time hath bene founde out by their vnnatural and cursed attempts. The like is to bee sayd of the false pretented Family of loue, & al other heretiks & euil doers: the vncleane person, the oppressor, deceiuer, vsurer, drunkard: the euill minister when he is cryed out against, and taunted by the name of a hireling, a greedy dog that is ne uer satisfied, a dumbe dog, a blinde guide, or an idle pastor: cannot in trueth applye the comforts to them here mentioned, sith they be iustly reprooched and punished for their sinne: which the Apostle doth forbid vs in this place. And yet this is not so spoken, as though all men were to dispayre of themselues, which bee any waie corrected for their euill doings: no, we knowe what is written of the theefe, ẏ was crucified with our Lorde, and how he sayd vnto him: this day shalt thou be with me in paradise. Euen so assuredly whatsoeuer the offences be, that we be euill spoken of for, or otherwise

Ioh.10.12.
Isai.56.11.

Luk.23.43.

punished by imprisonmēt or deth, yet we be happy & shal be saued, if grace be giuen vs wt the thief, to repent, to hate our sinne, & to beleue. For this is true for euer: blessed are Apoc.14.13. ꝑ deade ꝑ dye in ꝑ Lord, in what sort, or for what cause soeuer they dy. Therfore, ꝑ mā ꝑ suffereth for Christes sake, is blessed in respect of the goodnes of his cause: and he that suffereth for his sinne, is blessed, if the Lord by that punishment bring him to repentance. But let vs with all good conscience attend vpon this of the apostle, to honour our profession and high calling with good life, and abstayning from euill. We see how it fareth with the faithful seruants of God, though they walke neuer so precisely, yet wicked men will espy somwhat to speake euill, to take away their crowne of suffering for well doing. How then shall all our honour iustly be turned into shame, and lye in the dust, if we walke retchlesly and dissolutely? The exhortation is very profitable for our time, wherin great numbers turne the grace of God into wantonnesse: and therefore although they profesle the gospell & true religion of God, yet are worthily reproched for their vncleannes,

ryot,

riot, blurye, oppreſſion, couetouſneſſe, and deceite. It followeth.

*But if he ſuffer as a chriſtian, let him not be aſhamed: nay let him glorifie God in this behalf.* In the former verſe, as you hard, he willed vs to take heede of being puniſhed for doing euill, becauſe then there is iuſt matter of humiliation offered vnto vs. In this ſentẽce he returneth to ẏ which he had in hãd before, namely to comfort vs in al afflictions, ẏ happẽ for ẏ trueth ſake. If (ſaith he) any ſuffer as a chriſtian, ẏ is for ẏ ſincere profeſſiõ of Chriſts doctrin, let him neuer be aſhamed of ẏ mater, but let him thãk God in ẏ behalf. There are two thiugs required of vs in this verſe: ẏ one is ẏ we be not aſhamed of ẏ perſecutions ẏ we eudure for a good cõſcience: ẏ other ẏ we reioyce & be glad of them. Cõcerning ẏ firſt: ẏ euil of ẏ which we do, & the vnworthines or baſenes of ẏ party for whome we do it, are the only occaſions ẏ miniſter iuſt matter of bluſhing & ſhame vnto vs. But the truth ẏ we profeſſe in the word is ſo pure & excellent: & the ſonne of God, in whome we beleeue, and for whoſe ſake wee ſuffer is ſo holy, ſo glorious, ſo mighty, & worthy of all honor

and seruice from vs', that there is no cause why we shoulde be ashamed of the crosses which we suffer in that behalfe. So *Paule* he beleeued this, and therefore in the middest of all the calamities that came vnto him for doing of his duty, coulde say with confidence. I am not ashamed. For I know him wel inough in whom I haue beleeued, and am fully persuaded, that hee is able to keepe that whiche I haue committed vnto him against that day. Let vs be like minded: and sith Iesus Christ hath all power in heauen and earth, so as he is able to defend vs from the rage of our enemies here, and to keepe our saluation sure from being hurt by any meanes, let vs neuer blush for anye thing that happeneth vnto vs for his sake. Naturall men thinke that moste vile and ignominious, whiche in deede is moste glorious and beautifull. *Michal* thought it the greatest disgrace that might be vnto *Dauid*, to abase himselfe to daunce before the Arke of God, gyrded with a linnen Ephod: But *Dauid* thought no honor like this, by humbling himselfe, and being vilde in the sight of others, to exalt and set vp the Lord. Euen so, they which be carried

2. Tim. 1. 12.

2. Sam. 6. 20.

21. 22.

only

onely by sense and reason, can see nothing but confusion in the persecutiõs of ỳ saints, when as in deede it is the most honourable thing vnder heauen. In so much as neither *Ioseph*, hauing the kings ring vpon his finger, arayde in fine linnen, with a chaine of gold about his necke, and set vpon the best Charret of the king saue one, and honourably saluted of al the people: nor *Mordecay*, at the kings commaundement most gorgiously carried thorough the Citie vpon the kings horse, with this proclaimation before him: thus shall it be done to the man whom the king will honour: were so glorious in the sighte of their beholders, as the true Christians are in the eyes of God, when in the iudgement of man they seeme to be couered with most confusion and shame. And in deede *Cranmer*, when hee was broughte forth, and as it were set vpon a stage, to bee mocked at by all the people, his pall pulled of, his haire cut by a Barber, his fingers endes scraped, an old gowne put vpon his backe, and an olde cap vpon his head: the admirall of Fraunce first mained with a shot, then most trecherously slayne in his chamber, after tumbled out of a windowe,

Gen. 41. 42.

Hester. 6.

his head cut of, his corps dragged throngh the streates in *Paris*, & after hanged vpon a gallows by ẏ heels: in ẏ middest of al these were more glorious then either *Mordecay* or *Ioseph* in all their pompe & maiesty. In somuch as these neuer vanted so much of ẏ one, as they no doubt did of the other. Euen as we finde no such boasting of any the seruants of God in the scriptures, in respect of their outward estate were it neuer so good: as we do of S. *Paul* for his sufferings: according to ẏ which is writtē: frō hencefoꝛth let no man put me to busines: for I bear in my body the markes of ẏ Lord Iesus. The imprisonments, bands, scourgings, stripes, stonings, & reproches ẏ he indured, he calleth the badges of the Lord Iesus, wherby he was known to be highly in his fauor, as a faithful seruant of whom he made a speci al account, & therfore is not only not ashamed, but also after a godly sort boasteth of thē. Therfore let vs not think it any shame vnto vs, whensoeuer the Lorde shall thinke it good to haue vs tried on this wise. It followeth.

Gal 6.17.

*But let him glorifie God in this behalfe:* This is the second thing: we must be glad of

of our perſecutiõs, & thank God moſt highly, if he vouchſafe this honor vpon vs. For in deede this is an eſpeciall token, ỳ he maketh ſome reckoning of vs, when as he calleth vs out, to vndergoe ſome hardnes for his ſake. As we ſee the prince ſo thinketh of thoſe men, whome he picketh forth from among the reſt, to ſend about ſome notable & moſt famous exploite, whereunto many are not meete. This made the apoſtles to leape for ioy, becauſe they were counted worthye to ſuffer for the name of Chriſte, euen then when they had beene cruelly beaten: this ſtirred vp like affections in ſome of them after in priſon: and this mooued S. Paule to wrighte to the *Phillippians*, that they ſhould eſteeme of their ſufferings, as of an eſpeciall bleſſing, or mercy of the Lorde beſtowed vppon them: to you (ſayth hee) it is giuen for Chriſte, that you ſhoulde not onely beleeue in him, but alſo ſuffer for his ſake. Nowe wee haue to thanke God, not onely in reſpecte of the rewarde, that ſhall followe oure perſecutions, as wee haue harde: but eſpetiallye in reſpecte of the cauſe for the whiche wee ſuffer. And in deede this offereth more matter of ioy, then

Act. 5. 41.

Phil 1. 29.

then the tongues of men and angells be able to vtter: that, whereas the beſt of Gods ſeruants for their lewdnes and euill, might iuſtly be defamed, brought before gouernours, caſt in priſon and put to death, (for who can deny this, ſeeing eternall damnation is due to euery one): The Lord ſhould conceal and couer all theſe, & in the meane time giue them ouer, to be puniſhed for his ſake and for well doing: and that puniſhment to be recompenſed with eternall happineſſe. Seing then we be bleſſed if we endure troubles for righteouſnes ſake, and al manner of iudgements be due vnto vs for ſinne, let vs moſte heartily prayſe God (according to the counſel of the Apoſtle) when ſoeuer by any meanes we bee corrected for well doing. It followeth.

Deut.27.26. Rom.6.23. 1.Ioh 1.10.

*For the time is come wherein iudgement muſt begin at Gods own houſe.* By the houſe of God is vnderſtood his church, & the people that do rightly worſhip him, and truely call vpon his name: as we may learne by the firſt epiſtle of S. *Paul* to *Timothie*, and that whiche is written to the *Hebrewes*. The ſpeeche teacheth: that the Churche of God, ought in euery thing to be ordered

1.Tim.3.15. Heb.3.6.

and

and gouerned by his lawes and statutes: as it is equall and right, that the house of each man, and al things in the same, should be disposed according to the direction of the owner and master. They which think or practise otherwise, accuse the almighty, either of want of skill, that he shoulde not knowe what was best: or else of wante of care for his people, in not deliuering that in his worde, which he knewe moste expedient and necessary to be established. But because it is great blasphemy, once to imagine any such thing: they shall on day answere for their sin, which turning al things vpside downe, commaund that for the discipline and order of Gods house, which he hath not giuen in charge or else forbidden: and neglect or forbid that, which he moste excellently and in great wisedome hath set downe and appointed. No prince woulde thinke himselfe well dealt with, if any subiect or subiectes should thus presume to inuert the gouernment of his house: and will earthly princes being subiectes to the almighty God, and dust and ashes in his presence, thinke to escape vnpunished, if they commaund or suffer to be commanded any thing

thing for the ordering of the churche the house of god, which he before hath not alowed: The matter is of more importance then the most be ware of: yt all princes that professe the religion of Jesus Christ, had need to looke vnto it. If *Moses* for the building of the Tabernacle of ỳ Iewes, and for the ordering of enerye thing apperteining to
Exod.25.40. that first worship of God, had a patern and lawes shewed him by the Lord, which hee must keepe himselfe vnto, and for his fidelitie in that behalfe hath his iust commenda-
Heb.3.5. tion: It is meete that we thinke as magnificentlye of the chyrche vnder the gospell, that nothing is left for the deuising of man,
Heb.3.16. sith Jesus Christ as the sonne of God, was faythfull in his fathers house by deliuering the orders for the gouernment of the same. Therefore let not the Lordes remembrancers
Esa.2.6. keep silence, nor giue him any rest, vntil he repaire the ruines of Hierusalem.

Moreouer, this speech teacheth what puritye of doctrine and manners ought to bee continually in the churche, and euery particuler member of it. Euen such as becommeth the temple and house of God, and the place where the almigty hath his residēce,

and

and doth dwell. We see what care there is in the officers of princes houses, that no filthines be in any corner of the Court, to offend the prince, or the nobles passing by: & for this purpose there be writings set vp in euery place. But ther is not the like regard of the Lords court, to keepe corruption out of his house. We see how the church is pestered, with euil ministers, with adulterers, whoremasters, swearers, prophaners of the Sabbaoth, mockers of the worde, and the messengers thereof, vsurers, deceiuers, riotous & contentious persons. Against whom there is very small discipline. Although the Lorde haue on euery wall set vp is billes forbidding these enormities, and commanding they shold be thrust out of his church, as vnworthy of any place there, vntill they haue declared openly their true repentance Seeing then the people that professe the true religion of Christe, be the church and house of God: it concerneth all those to whom God hath cõmitted ỳ gouernment, to see ỳ it be kept from the pollution of sinne: and each Christian must looke to himselfe, to posses his vessel in holines & honor, as it becommeth the temple of the holy ghost. 1. Thes. 4. 4. 1. Cor. 6. 19.

The

The apostle telleth vs here, that the time was then come, that the Lord would begin to punish his most faythful seruaunts: and therefore we must eyther bee contented to endure afflictions, or else not to be accounted of the housholde and Churche of God. The Lorde in this place is likened vnto a wise and carefull prince, who although hee haue an eye to the disorders of the whole realm and kingdome, yet doth especially regard to correct ẏ offẽces of his own famili. Euen so God: although in all ages he hath testified his displeasure agaynst sinne in all kind of people and persons: yet his roddes and scourges haue at all times beene so occupied about the chastising of his churche, that in comparison of it, he hath seemed to spare the rest, and to neglect the transgressions of the heathen. Let vs consider the temptations, of *Abraham*, *Iacob*, *Ioseph*, & *Dauid*. Had not he most wicked of ẏ time, greater ease and peace then they had in the greatest part of their life? surely if we know their stories, we must confes so much. And if we looke to the whol nation of the Iews, first in *Egypt*, and then after in the lande of *Canaan*: we shall finde that the Lorde punished

nished them alwayes first, and that to, so sharply, as the like vengeance and destruction lighteneth not vpon any people. As it is mentioned in *Daniel*: And as *Ieremie* sayth: I beginne to plague the City where my name is called vpō. The reason of this proceeding of the Lorde, is best knowne vnto himselfe, it suffiseth vs for this text to be perswaded of this trueth, whiche we may vnderstand by the recordes of the scriptures. Although it mighte bee briefly sayde, that hee hath an especiall care of the saluation of his people, and therefore punisheth them aboue and before the rest, to reclaime them from their sinnes, that they shoulde not bee damned with the worlde. Moreouer, because his mercies towardes his Churche, are beyonde all comparison more then vnto others: It is equall and righteous, that it offending, should both be first punished, and more seuerely then the rest. But as this hath beene the ordinary course of the Lorde toward his Churche, from the beginning: so was it especially true of the time wherein the Apostle writ, after the manifestation of the sonne of God in the flesh. For both then, & euer sithence, the

Cap 9 12. Cap. 25.29.

1.Cor.11.32.

Amos.3.1.2.

the Lorde was and continueth so sharpe to them that truly worship him, & be carefull to please his maiesty, (in the meane season seeming often times to spare the wicked and vngodly) that in the iudgment of flesh and blood, it was better with suche as sayd vnto God: departe from vs, we will none of thy lawe, what is the almightie that we should feare him? then with those that stood in awe of his commaundements, and sette naught by all the pleasures, and torments of the worlde, in comparison of the fauoure of God, and keeping a good conscience beefore him. Consider the estate of the Apostles, and professours in the Actes. The condition of the Church hath not amended any thing sithence, but as the glorye of it approcheth neerer & neerer: so the warrfare of it vpon the earth hath increased sharper & sharper: The persecutions, vnder the Romaine emperours, the Turkes, and last in the vsurped dominions of the Priestе of *Rome*, doe sufficientlye prooue the truethe of this matter. Let vs remember what hardnesse, *Cranmer*, *Latimer*, *Ridley*, *Hooper*, *Bradforde*, and the reste, indu-

Iob.21.14.14.

red

red of late yeares with in our owne realm, when as it was peaceable and quiet, with all the wicked of the lande. And how hath it gone more lately with the true Christians, and faythfull seruants of God in our neighbour countries of Flanders, France, and Spayne, as their stories doe witnesse: when as in the meane time, brothels, witches, adulterers, incestuous persons, murtherers, blasphemers, ruffians, and abhominable Idolaters were vntouched. And was there euer suche a iudgement vnder heauen, as after that marriage at *Parise* fel vpon those zealouse and sincere professours of the trueth? S. *Paul* therefore sayth truely, of all faithful Christians, that if the hope of the life to come were taken away, of al other men, they were most miserable. If in this life onely we beleeued in Christ, we were (sayth he) moste wretched of all others. Neither spake he this, without good matter to lead him vnto it. For whereas the wicked, liue peaceablie in the worlde (because the worlde loueth it owne) be free from aduersity, and in their prosperity reioyce them selues: the faithful seruants of God bee alwayes hated and 1.Cor.15.19.

persecuted one waye or other: they no sooner treade awry, but the Lord calleth them agayne into the way. with some scourge, & in the middest of their greatest peace, they be humbled with inward temptations, sorrow for sinnes past, griefe for present and dayly falles, doubtes & terrors, so as they alwayes woorke out their saluation with feare & trembling. Insomuch as indeed the most wicked were in better case then they, if their fayth, hope, & good conscience, had no other recompense but in this life. But the life to come is their comforte, because they know, that if the tabernacle of this earthly house, be put off and dissolued, they shall haue a building giuen them of God, that is an house not made with handes, but eternall in the heauens. Therefore let vs not be discomforted in oure troubles, as though for them wee mighte conclude wee were forsaken of the Lorde, and did not belong vnto him. We see here the apostle telleth vs, that iudgement beginneth at his owne house. It followeth.

Phil. 2. 12.

1 Cor. 5. 1.

*If it beginne first with vs, what shall be the end of them that obey not the Gospell of God.* We haue heard before of the trou-

ble-

blesome estate of Gods Church & people vpon the earth, and how the Lorde seemeth to fauor the wicked, because for a time they florish, and be spared in their sinnes. Now, least the faythfull shoulde be deceiued with the prosperity of the wicked, and imagine that the Lord would euer beare with them in their naughtinesse: here the apostle telleth vs, that they likewise must haue their course, and that necessarily there must be a time wherein they shall be plagued. For thus doth he reason from the lesse vnto the greater: If God correct them that imbrace his gospell, and be careful to doe him faithfull seruice, if he begin first to scourge such: is it possible that they should escape moste fearefull vengeance, which be sworne enemies to his maiesty: superstitious, idolatrous, ignorant, and disobedient to his will? The time certeinly will come (God being iust) when they shall bee rewarded seuenfolde into their bosoms. Therefore let not wicked men presume vpon their safety, because they be spared for a time: & let them not insult vppon the Seruauntes of God, because they are afflicted and kept vnder, when themselues, enioy the desire of their

Psal. 79. 12.

heartes, and often times be the Lordes roddes, whereby he whippeth his chosen. For when the Lorde hath worne them to the stumps, aboute the backes of his children, to their greate good, then muste themselues be throwne into the fire of destruction, because the Lorde hath no more vse of them. This did *Isaiah* the prophet prophesy to the comfort of the church in his time: when sayth he, the Lord hath accomplished all his worke vppon Mount *Sion* and *Ierusalem*, he will visite the fruite of the proud heart of the king of *Ashur*. As though he should haue sayd: although God for a time, giue vp his church: to be chastised by the king of *Assiria* a wicked man, so as he may seeme to haue cast of his owne people for euer, and to haue taken the proude and irreligious *Assirians* in their stead. Yet the time will come, when they shall bee restored to their beautye, and the wicked king with his people brought to confusion and ruine: Euen when the Lord hath by them, accomplished that correction of his Church, which hee hath determined. According to that which he sayth in another place: Woe to thee that spoylest,

Esai. 10. 12.

and

and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoyle, thou shalt bee spoyled: when thou shalte make an end of doing wickedly, they shall do wickedly against thee. With these testimonyes agreeth that of *Ieremy*, which he prophesied against the *Babilonians*, after that the People of God shoulde haue beene with them in bondage 70. yeares: I beginne to plague the Cytye (saythe the Lorde) where my name is called vpon, and shoulde you goe free? You shall not goe quit. Isai.33.a. Ier.25.

And howe truelye these Prophesies against the Assirians, and Babylonians were accomplished, may appeare to all those that reade the Scriptures of the olde Testament. To the same purpose might bee alleadged, that which God long before tolde *Abraham*, concerning the bondage of Israel in Egypt, their wonderfull deliuerance from thence, and the destruction of *Pharaoh* and his people. So it came to passe with *Saule*, when hee had a long time afflicted *Dauid*: Gen.15.13.14 1.Sam.31.4.

with *Haman* when hee had obteyned that murdering decree against the Iewes, and with *Antiochus* the tyrants, when for a time they had blasphemed the God of heauen, ouerthrowen his true worshippe, and killed his people. *Saule* slewe himselfe: *Haman* & his children were hanged vpō the gallows, that he had set vp for *Mordecai*: the first *Antiochus* dyed in great vexatiō of his mind, & the later so eaten with wormes, that his most familiar friends coulde not abide him for stinke.

1. Mac. 6. & 2. 9. read the chapters. Act. 12.

Of *Henrie* the second the father, & *Charles* the ninth the sonne, kings of Fraunce: the first when he had caused much blood to bee shed, and lately before had saide, that himselfe would see the burning of a noble Protestāt called *Anduburge*, had one of his own eyes first put out by *Mountgomerie*, after a wonderfull manner, running with him at a Iusting in sport, and dyed in great wearinesse of his life by reason of his paine, the tenth of August. 1559. The other the son, when hee had brought to passe that most strange massachre immediatly after the mariage of his Sister with the king of *Nauarre*, and had sucked much blood of Gods ser-

seruants afterwardes, dyed himselfe most miserably ỳ 30. of Maie, 1574. It is writtē of him in ỳ french histories, that he was sick of a bloody flixe, and reported for a trueth, that blood yssued from diuers partes of his body wher there were other natural yssues, so as tossing and tumbling himselfe in his bed most fearefully: horribly cursing and blaspheming the name of God, euen vntill his last gaspe, which also he had vsed to doe from his childehood, he so ended his wretched life, being at length filled with blood which he had before inlaciably thirsted after. Of the Cardinall of *Loreine* a chiefe practiser of mischiefe against Gods church who as the stories witnesse of him. dyed in a frensie, and when the priests broughte oyle to annoynt him after their popishe order, he thrust his hand into the dishe, and all to be smeared the face of the priest with it. So he dyed at *Auineon*. 1574. The like might be said of *Herode*, *Stephen Gardiner* in Englād, & others. Such fertil ends came to diuers bloody persecuters, as our owne countriman M. *Fox* reporteth. And assure your selues (O al you wicked of ỳ earth,) ỳ same portiō abideth for you, if you turn not

to the Lord. Go to therfore mock on, at the saints of God, set your selues against his trueth, persecute his seruants, and proceed in all mischiefe, and flatter your selues because God staieth to punish, & the worlde smileth vpon you: doubt you not but the day will come when you shall pay full dearely for it. And we that suffer, or shall suffer any thing at the handes of the vngodly, let vs not be offended at our sufferings, and their
2. Thes. 1. 6. 7. prosperity: For it shal be a righteous thing with God, to recompence trouble to those that trouble vs, and to our selues rest, if not in this worlde, yet at the least, when ỳ Lord Iesus shall again shew him selfe from heauen with his mighty Angelles. And seeing
2. Thes. 1. 8. the apostle sayth here, that it must needes goe hard with them, that obey not the gospell, let vs not content our selues, with a bare and naked profession of the trueth: but whatsoeuer is taught, and we know, let vs take heede, that we be obedient thereunto. It followeth.

*And if the righteous be scarcely saued, where shall the vngodlye and sinner appeare?* By the righteous hee vnderstandeth, suche as bee studious of righteousnesse

nesse, and bee carefull to please God, although they bee not free from all sinne.

And by sinners hee meaneth not all manner of offendoures, but suche as yeelde themselues to corruption, and delight in wickednesse: according as this woorde is used in other places of the Scripture. Nowe the purpose of the Apostle in this sentence, is the same with that in the ende of the laste Uerse: Hee confidently affirmeth, that the wicked muste needes bee iudged with extreame severitye, sithe the hande of God is often times heavye vppon them that feare him. This hardnes for ỳ righteous must not be understood, of the last iudgement, as some would haue it, as though they should not there acquite themselues without great difficulty, and be saued without much ado. Nae, we see what saint *Paul* writeth touching this matter: Who (sayeth he) shall lay any thing to the charge of Gods chosen? it is God that iustifieth: who shall condemne? it is Christe which is deade, yea or rather whiche is risen agayne, who is also

Psal. 1.1. luk 7.39. Ioh. 9.31.

Rom. 8.33.34

also at the right hand of God, and maketh requestes also for vs. The summe of his speech is, that there shall be none to accuse, or to pronounce sentence against any of the elect of God, and therefore their passage into glory at that time shall be moste easie. Whereupon our sauiour Christe willeth vs, that we looke vp, and lift vp our heads
Luk.21.28. for ioy, whensoeuer there appeare any tokens of the approching of that day. Which there were no great cause that we shoulde doe, if such hardnesse were then to be endured as some haue imagined. And howe should the saying of the sonne of God bee
Apoc.14.13. true? blessed bee the deade that dye in the Lorde, and they rest from their labours: if newe labours were to be taken in hand at the last iudgement. This difficulty therefore is to be vnderstoode of this life, according also as the verb (be saued) in the present tense doth euidently shewe: So as the Apostle his meaning is, that the estate of the godly is so troublesome vpon the earth, that they enter not into the kingdome of rest & glory, except first in the worlde, they haue gone thorough infinite daungers, and escaped as it were a thousand deathes. Euen

uen as the Apostles preached whereſoeuer they came, exhorting the diſciples to continue in the kayth, affirming that they muſt thorough many afflictions enter into the kingdome of God: and as *Dauid* saythe: Greate are the troubles of the righteous: and as S. *Paul* setteth it downe for a principle vnto *Timothie*: that all suche as will liue godly in Christ Jesus, muſt suffer perſecution. The trueth of this we haue heard before: and each man which knoweth any thing of himselfe, and the Church of God as hee ought to knowe, doeth vnderſtande and beleeue it. Nowe this beeing proued true by continual experience: can the Lord be iuſt, thus to chaſtiſe and keepe in heauineſſe his kaythful ſeruants: except in time, moſt fearefull vengeance light vppon the ſinners: ſhal not the iudge of all the world doe right? Yes verily. For this doth certeinely preach vnto vs, and crieth as lowd in our eares as al the teachers in the world, that there ſhall bee a iudgement, when all things ſhal be brought in good order: when the godly ſhal ceaſe from all their ſorrowe, and the wicked ſhall drinke the full cup of Gods wrath. Therefore as Jeſus Chriſte

Act. 14. 22.

Pſa. 34. 19.

2. Tim. 3. 12.

Gen. 18. 25.

2. Theſ. 1. 5. 6. 7. 8. 9.

ſayde

saide of himselfe, so may it be spoken of all the children of God for euer: if they do these things to a green tree that is fruitful, what shalbe done to the drie and barren? And if the righteous be not saued but through so many afflictions: howe miserable muste the condition of the sinner be? If *Abraham* rested not in peace, til he had a great while wandred as a stranger from place to place, was pinched with famine, driuen to denie his wife, to striue for water, and commaunded to be a butcher of that sonne in whome the hope of his saluation rested? If *Iacob* ended not his pilgrimage to passe into glory, till first hee was constrained to flee for feare of his owne brother: to lye all night in the broade fielde with a stone vnder his head for a pillowe: to serue seuen yeres for one wife, & seuen for another, vnder an vncruill and barbarous vncle: to abide manifold stirres & discords in his house between his wiues: to bee checked by *Labans* children: to be deceiued by their father: to haue his owne daughter rauished: his sonnes *Simeon* and *Leuie*, to commit most horrible murther: to haue one of his wiues abused by his owne sonne: his dearling *Ioseph*

Gen 12.10.11. & 21.23. & 22. 2.

Gen.27.42. & 28.11.

Gen.29.20.27

Cap.30.14.15. & 31.1.41. & 34.1.25.

teyne in pieces of wilde beastes as he was brought to beleeue: and in his olde age to be vexed with hungre. O Lord, what shal be the ende of the vngodly? If the Prophets in their time: If Iesus Christ himself the Lord of glory: & his holy Apostles, indured the displeasure of princes, imprisonments in myerie dungeons, buffetings, whippings, scornings, sawing asunder, crucifying, stoning and beheading. before they were glorified? O howe miserable shall the portion be of the sinner? If the most famous witnesses of Iesus Christe, *Hierome* of *Prage*, *Iohn Husse*, *VVickliffe*, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Philpot*, *Bradforde*, the Sbatillion of Fraunce, *Bucer*, *Paulus Fagius* and the rest, entered not into heauen till they were firste imprisoned, mocked, dragged through the streates, scorched, and their flesche with fire consumed vnto alshes: If the last two, coulde not bee glorified in their bodies, till first they were taken vp beeing dead, and their bones burnt: If so straunge a kinde of manacle was *Cuthbearde Simpsons* Ladder into heauen? Is any tong able to expresse,

Gen. 35.28 & 37.32.

Gen.42.2.

Ier.38.

Acts and monuments.

or

or any heart able to conceiue, the height & depth of the miseries prepared for the wicked, and all the enemies of the Church: although for a time in this worlde, they prosper and haue peace. If such as haue liued without all blame before men: or for a time hauing gone out of the way, doe afterward vnfeynedly repent, and become as zealous in Gods matters, as they haue bin forward in corrupt [illegible] and declare as great a detestation of [illegible]ines in themselues and others, as euer they shewed liking of the same: yet for all that, in this life indure extreeme pouertie, as did Lazarus: be plunged in the gulfe of all outward miseries as was *Iob*, who scraped the filth from his bodie with a potsherd, and was euen loathed of his owne wife: be prested with such agonies of the soule, as no tongue can vtter, as was that *Iob*, *Dauid* and others: insomuch as they refuse all comfort of meate, spende many nightes without sleepe, flee the companie of men, feare euery thing that they see: the earth lest it should take them downe quicke, the heauens lest they should fall, and crushe them to pieces, and all creatures, because they see nothing but horror in them.

Luk.16.

Iob.2.8.9.

More-

Moreouer be troubled with straunge visi-
ons and dreames, bee brought merueilous
low in their bodies, their bones weakened,
their flesh consumed, and their eyes sunke
in their head: that when it is euening, they
say, would God it were morning, and when
it is morning, they say, would God it were
euening. And that which is the depth of all
miserie, haue their sinnes (committed by
them since they had any vnderstanding) at
one time brought to their remembrance, &
all comfort concerning hope of remission so
taken away (because they can see nothing
in God but an angrie iudge) that in the end
they breake out into these most lamentable
speeches: woe is me poore captiue that euer
I was born: cursed be the houre wherein
I was conceiued, and the day wherein I
first saw the sunne: O that God had made
me a Serpente to licke the dusse vpon the
earth, or a toade to creepe vpon the ground:
so should my misery haue ended at my death.
But now alasse I know it shal be mine en-
trance into eternall paines, hell is my por-
tion, and there I must remaine for euer: I
am most sure of it. Comfort you not me (my
friends) the promises of God belong to you

Iob. 7.

and

and to his elect: there is no mercie for me: I haue so grieuously offended: I feele my selfe destitute of all markes of Gods childe: and I was a reprobate from before the beginning. If for a time suche bee thus cast downe, & peraduenture throwne into greater miseries then any of these rehersed, that no comforts be able to rayse vp their tyred soules, but eyther yet wrastling with sathan and dispaire, or els ouercome by them, bee pressed out of al measure: And notwithstanding all these, recouer afterwards, & casting away all horror, doubting and slauish feare, by their fayth mounte abone the heauens, where they see their Sauiour whome their soule hath longed after, sitting at the right hand of God: so as they bewayle their former vnbeliefe, lament those speeches of dispaire, be throughly perswaded of the remission of all their sinnes, haue certeine hope of eternall life, & become so comfortable in Gods promises, that by his grace they bee able to rayse vp such as doubt and feare: & finally leaue behinde them vndoubted proofs of the elect of God, that to all such as haue iudgement and vnderstanding, they appear plainely to haue bin sealed vp vnto eternall

life

life from the beginning? Can it otherwise be, but that there are vnspeakable torments after this life, appointed to such as make a sport of sinne, neuer turne to God, and dye without repentantaunce: although in this world they abound with all health, wealth, and prosperitie? let vs therefore reioyce in all our afflictions, wherein we take part with all the seruauntes of God: and let vs not be offended at the prosperity of the vngodly: the time will come when wee shall haue comforte, & when they shalbe tormented: For so doth it stande with the trueth & iustice of God, according to that which *Abraham* sayd to the rich man in hell: sonne remember that thou in thy lyfe time receyuedst thy pleasures, and likewise *Lazarus* paines: now therefore is he comforted, & thou art tormented. It followeth.

*Therefore let them that suffer according to the wil of God: commit their soules to him in wel doing, as vnto a faithful Creator.*

This is the conclusion of the whole treatise: as thoughe hee shoulde haue sayde on this wise: sith the afflicting of the churche is no newe thing, sith it is a meane to trye the good from the bad, and to make them

better, in whome there is (by the grace of God) some goodnes: sith in all sufferings it is a partaker with Iesus Christ, & shall reioyce with him, when he appeareth againe in glory: sith we be happy when we be railed vpon in the name Christe, because the spirite of God & of glory resteth vpon vs: sith we suffer not as euill doers, but as christians, & so haue no cause to bee ashamed: sith the time is now, wherein the Lord will scourge his owne house: and hereafter will most seuerely proceede agaynst the wicked although he spare them for a time: Let vs continue in well doing, and committe ourselues to him, that is faithfull, and able to keepe that, whiche wee truste him with.

There is yet another cõfort for vs in this verse, that we heard not before: and that is where he telleth vs, that we be not afflicted by the will and pleasure of men, but onelye at the pleasure & appointment of the Lord. To proue this point of doctrine, I shall not need to labour much: the truthe of it should soone be granted, if we knew what we saye in this confession: I beleeue in God the father almighty maker of heauen and earth. For what is this else, but to ascribe such a so-

soueraigne power vnto God, that nothing is done nor can be done, in heauen, earth, or hell, but that onely which he determineth & appointeth? The diuel himselfe coulde not sturre one foote forward, to hurt *Iob* in his cattel, children, or himselfe, till the Lorde from heauen had first sayd, goe: May the legion of Deuils, coulde not touch one of the Gadarenes swine, til the Lorde Iesus had first giuen them licence. And shal we think that mortall men, (whose malice against the church is not so deadly, nor their power so great) can so much as lifte vp a finger to pul a hair frō the faces of any of Gods children, till first the Lord haue taken order for the matter? wee be deceiued, & greatly derogate from the maiesty of the almighty, if we once imagine any such thing. Whereupon *Nabucadonizer* in the middest of all his malice to the Iewes the church of God, is termed the Lordes seruaunt: because in deede as an hangman or executioner, he did nothing else, but that which hee had determined. Although the sinne of the king was in this behalfe great, because his purpose was not to doe the will of the Lord, but to satisfie his owne proude and cruell affecti-

Iob. 1. 12. & 2. 6.
Luc. 8. 30. 32.
Luk. 12. 7.
Ier. 25. 9.

Luk.16.25. ons. So is *Assur* (ỹ king of Assiria) called the rod of God. And to this purpose it is
Act.4.28. said in the acts, that *Poncius Pilate* and the Iewes, in condemning and crucifying the sonne of God, did that which the father before had appointed. Insomuch as it may be truely concluded, that the deuill and all the wicked of the earth, in their extreamest rage against the saints, do nothing else but
Isa.10.5. 6. the will of God, although they know it not, neither do it to any such intēt, sith they wilfully oppose themselues against his maiesty. And yet the Lorde must not be charged to be the author of euill: for the self same fact, I mean the troubling of the church, in respect of God, and his purpose therein, is holy, glorious, righteous, full of mercy, and to the great good of his seruaunts: which neuertheless in respect of the instruments by whome God worketh it, is wicked, vniust, full of cruelty, and intended to the hurt of his children. But inough of this common place, that the enemies of the faythful, be nothing els, but the Lords rods, wherewith he exerciseth his people: and that of themselues they can do no more, then a rod or a whippe out of the hand of the smiter.

How

Now this teacheth vs not to fear the faces of the vngodly, nor to be dismaid at their threates: the Lorde appointeth them certaine bondes, beyonde the which they can not passe the bredth of an haire. And this offreth vnto vs great comfort. For what childe that is wise and hath vnderstanding, doeth not reioyse, in the correction of his father? sith being perswaded of his fatherly and tender affection, he is out of doubt, that it is well meant, and shall turne to his good. Seing then the Lord is our Father, & his compassion ouer vs, passeth the kindnes of a mother toward the infant sucking vpon her brest: Let vs be comfortable in all our afflictions, sith they come from him, and fall vpon vs according to his will. And that we maye haue to cheare vs in all our distresses, let vs seriosly meditate vpon this one thing: the Lorde sendeth them. After which consideration: if by the testimonye of the spirite crying in our hearts (Abba) father, & the sanctification of our liues, we can perswade our selues, that we be his children: ỳ present smart shall not quail vs, because of the fruit of righteoulnes following after: & it must needs turne to our best, Isa. 49. 15. Gal. 4. 6. Heb. 12. 11. Rom. 8. 28.

beraule it commeth from our father. Thus much of these words of ỳ apostle: *Let so many as bee afflicted according to the will of God. &c.*

His conclusion is, that in all well doing we commende our soules vnto God, that hath made them. For, as wee haue before in the time of our peace, declared some care of pleasing God, and doing his will: so is it our dueties to continue in our afflictions, and not for them, to take any libertie to doe euill. And therefore wee muste not murmure against the Lorde, as though he dealte hardly with vs: wee muste not bee fainthearted to denie his trueth: we muste not be bitter to our enemies in cursing of them, and rewarding them as they deale with vs: but with all patience, meekenesse, gentlenes, courage, forgiuing of our aduersaries, and praying for them: constantly to endure whatsoeuer the Lorde will trie vs with, according to the precepts of the scriptures, & the example of *Dauid*, Christ himselfe, *Stephen*, and the rest of the holy martyrs, which blessed their persecuters, and in the destruction of their bodies, committed their spirites into the handes of God: In

Luk.23.48.
Act.7.59.60.

whom

whome they beleeued, that he was faithful, & able to keepe safe whatsoeuer was commended vnto him: whose steppes if we doe follow, according to the doctrine of the apostle in this place: then, although our bodies be turned into dust, whēce they came, beeing racked by Tyrants, cast in prison, burnt, and the ashes throwne into riuers: yet vnto oure soules they shall offer no violence, but beeing committed into the handes of the Lorde, shall returne to him that gaue them, till the daye come when all our enemyes shall bee troaden vnder oure feete: when the earthe and Sea, rendering theire deade, bodye and Soule shall meete together, to bee crowned in token of victorye, and with all the holye Angelles to take full possession of that glorious and immortall kingdome, which nowe we hope for. Where we shall followe the Lambe whersoeuer he goeth, and sing prayses to him that hath redeemed vs for euer. Whiche dayes the Lorde hasten, that wee may be partakers of that happinesse, euen for Jesus Christ his sake, to whom with ỹ Father & the holy ghost, three persons & one true and

2.Tim.1.12.

Eccle.12.7.

Apoc.1.26.27
Apoc.20.13.

Apoc.14.4.

euerliuing God, be all prayse, honour, power, might and dominion, now and for euermore. Amen, Amen, Amen.

Apoc. 17. 14.

*These are they, which came out of great tribulation, & haue washed their long robes, and haue made their long robes white in the bloud of the Lambe.*

15 *Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and he that sitteth on the throne, will dwell amomg them.*

16 *They shall hunger no more, neither thirst any more, neither shal the sunne light on them, neither any heate.*

17 *For the Lambe which is in the midde of the throne, shall gouerne them, and shall lead them vnto the liuely founteines of waters, and God shal wipe away al teares from their eyes.*

Pigge, O.

# A REPLIE to a Cenſure written againſt the two anſwers to a Ieſuites ſeditious Pamphlet.

By William Charke.

1. Reg. 20. 11.
Let not him that girdeth on his armour, boaſt as he that putteth it off.

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